

PEKIN.

A Graphic Sketch of the Great City as it Appears To-day. Correspondence of the San Francisco Bulletin. PEKIN, China, Oct. 20, 1868.—The walls of Peking are sixty feet high and forty feet wide at the top, forming a nice promenade of nearly twenty-five miles around the city. A partition wall divides the Tartar from the Chinese city, and four gates at the north, south, east, and west afford the only means for passing the walls, and these are opened and closed with the sun. Inside the great wall of the Tartar City is another wall made of yellow bricks and covered with enamelled yellow tiles, called the wall of the Imperial City, which is inhabited mostly by Tartars and persons connected with the government. Inside of the Imperial City is still another wall of red bricks surrounded by a moat inclosing the prohibited city, in which the palace, treasury, and public buildings immediately connected with the Emperor's household are located. In these sacred precincts of majesty no foreign foot has ever trod, and the mysteries of the palace are only known to a few of the most faithful and honored servants of the Manchu dynasty. The colored roofs made of enamelled tiles of blue, green, red, and yellow are seen amidst the dense foliage of the forest which ornaments the palace grounds. Here the Emperor of China holds his court, consulting only with the Regent Mother, his teachers, and the few high officers who are admitted to his presence. He is revered by the people as the Son of Heaven, and in theory is supreme, but in practice only so far as the people please to obey, as the right of petition is recognized as one of the most sacred customs of the Chinese Empire. I was standing by a gate over the moat one day in the vicinity of a venerable looking mandarin wearing a button of high rank, and sought to engage his attention by comparing the time of day, but he had the advantage of me, as he had two watches in his girdle and I had only one. I intimated a desire to view the palace grounds, and, astonished at my ignorance and impudence, he pointed to the sacred enclosure and then to heaven, signifying that it was inhabited by the Son of Heaven. The inmates of the prohibited city are not supposed to number more than a thousand, including men, women, children, eunuchs, and the little Emperor.

THE EMPEROR.

His Majesty is not quite thirteen years of age, and has not yet assumed the reins of government. During his minority the actual regents of the empire are his mothers, as he is blessed with several. The first wife of the late Emperor having failed to furnish an heir to the throne, the present Emperor is the son of one of the auxiliary wives of the deceased Hienfung. As it would be an infringement of the Chinese custom for women to attend to any public business, the affairs of state, at least with foreigners, are conducted by the Prince of Kung, uncle of the Emperor, and recognized head of the Government during his minority.

HIS FIRST APPEARANCE IN PUBLIC—A CELESTIAL PAGEANT.

The first appearance of the Emperor in public was on Sunday last. The occasion was the performance of a ritual ceremony devolving upon the heirs of departed emperors of the Tartar dynasty of sending to Moukden, the ancient capital of their race in Manchuria, the archives of each successive reign of the Ta-tung emperors. A grand pavilion was erected at the east gate of the prohibited city with a gaudy display of yellow satin, the imperial color. Paintings of dragons and many curious devices of the cunning Chinese artists were employed to give an imposing effect to the imperial pageant. The procession was formed within the prohibited precincts, the emperor accompanying it only in the pavilion immediately outside the gate, where he bowed before the image of his late father and the archives of his reign as they passed on to the capital of his ancestors, guarded by a select body of the Manchu bannermen. The archives of the reign of his illustrious progenitor, Hienfung, need not have been very ponderous, as he reigned only eleven years, and died in exile at thirty. At the approach of the British and French armies in 1860, he left the defense of his capital to his troops, and fled to his summer place at Zehot in Tartary, where he died. This ceremony will not occur again until after the death of the present Emperor, and that in time it is hoped great changes will take place in China. If the little boy whose destiny it may be to rule over 400,000,000 of human beings should grow up with liberal and enlightened ideas, he may exercise a powerful influence on the happiness of a large portion of the human race, and indirectly upon those with whom they may have relations in commerce, in politics, in religion, and in social life. It would be premature to indulge in any sanguine hopes of his reign. It must be remembered that the first impressions of his childhood are the terror of an invading army, the burning of the summer palace of Yuen-Mingyuen, the flight into Tartary, and the subsequent death of his father. These events may not have impressed him with any friendly feelings towards foreigners, and his education being confined to the walls of the palace, among women, priests, and eunuchs, and the enervating influence of a court, are not favorable to the development of a liberal foreign policy. At least Peter the Great did not get his education in such a school. In his name all the edicts of the empire are issued and treaties with foreign powers made. Our next Presidential message will no doubt contain a grandiloquent sentence respecting "Our relations with the Emperor of China."

THE RECOGNIZED HEAD OF THE GOVERNMENT.

The recognized head of the Government among foreigners is the Prince of Kung, an uncle of the Emperor and President of the Board of Foreign Affairs. The Prince came prominently forward in 1860, when, as a last resort, he was appointed Imperial Commissioner to conclude a treaty with the allies, who were then at the gates of Peking. By promptly conceding the terms dictated by Lord Elgin, peace was made, the allied army withdrawn, and the Manchu dynasty given another lease of the Chinese throne. Prince Kung is a good-looking man, about forty years of age, free and easy in manners, sharp and quick in conversation, and preserves in his deportment a little of the freedom and fire of the old Tartar race. He is probably as friendly to foreigners as any other prominent official in China, and that is not saying much in his favor.

CHINESE POLICY—RELIGIOUS TOLERATION IN PEKIN.

The whole policy of the Chinese Government is to procrastinate and delay any progress or improvement, at least until the Emperor becomes of age and assumes the duty of government. In China, all religions are tolerated in theory by the Government, although Confucianism may be called the State religion. In Peking one may certainly have a choice of a great variety of forms of worship, perhaps as

diverse as any other city. The Protestants have no house for worship, but meet at the private residence of some one of the missionaries on the Sabbath, and on several evenings during the week. Services are conducted each Sabbath according to the Roman Catholic form at the French Legation, in Episcopal at the British Legation, and in the forms of the Greek Church at the Russian Legation. The Roman Catholic missionaries have two very fine churches for the worship of Chinese converts within the walls of the city, and at these churches you may observe the actual evidence of beneficial missionary effort in respectable congregations of male and female Chinese, clad in comfortable costume, and paying devout attention to the services.

CONFUCIAN TEMPLES—ROYAL RESIDENCE.

Confucian temples abound in China. The largest and finest is in Peking, and is said to contain a portrait of the great moralist. Worship on celebrations may be held here at intervals, but Confucius ordained no Sabbath or particular day of worship or rest. The ceremonies of state are conducted at Confucian temples, and in this the register of the present dynasty is kept, where each Emperor may register his name upon ascending the throne. In the courtyard are some trees said to be five hundred years old, and some drum-shaped stones, dating eight hundred years B. C. There are a great many tablets of marble, full of inscriptions in the Chinese character so well cut that, it is said, copies have been printed from them. If any Chinese temple is dedicated to God, it is the Temple of Heaven, at Peking. The most solemn worship of the empire was formerly conducted in this temple. It is a grand structure, erected on an immense altar of marble construction, surrounded by balustrades of the same material beautifully carved. The grounds are a mile square, surrounded by a high wall, and within the inclosure paved walks, fine avenues of trees, and grassy lawns afford a delightful retreat from the dust of Peking. The building is circular in form, and has a three-story roof, covered with blue enamelled tiles, surrounded by a large gilt ball, and is by far the most striking piece of architecture in the vicinity of Peking. The Emperors of China formerly made an annual visit here for the purpose of worshipping the invisible God, and the ceremonies were preceded by fasting three days in an adjoining building, and were attended with burnt offerings in the altar, which retains marks of the sacrificial fires.

TEMPLE OF EARTH.

Opposite to the Temple of Heaven, in a similar enclosure a mile square, is the Temple of Earth, dedicated to the worship of the earth and its products, or the Genius of Agriculture, where tradition says the Emperor formerly encouraged that noble pursuit by ploughing and sowing with his own hands; but it has been a long time since plough or hoe either have performed service at this shrine, as the whole place is in ruins, and the ground so grown up with weeds and grass that the walks are quite impassable. The agricultural implements on exhibition here look as if they had been preserved in the ark.

LAMA TEMPLES.

The Lama temples, or Lamaseries, are very interesting to a stranger. The worship is Buddhist, under the leadership of the Grand Lama of Tibet, who is the recognized head of his religion, as the Pope is the head of the Roman Catholic Church. The priests are mostly Mongolians, and these establishments are liberally pensioned by the Chinese Government for reasons of state policy. Some of the Lamaseries contain over a thousand priests, and these are also nurseries of the order. I was warned of the danger to foreigners of entering the sacred precincts of a Lama temple, but found them very civil. The bell was tolling for afternoon service, and I was politely shown to a seat. The candles were burning on the altar, and directly the house was filled with hundreds of priests, dressed in yellow robes, wearing a cap of the same color, shaped like a helmet, with a camel's hair fringe arched over the top. As I did not understand a word of the service, my mind was captivated by the music of the chant, carried by hundreds of men and boys, from the deepest bass to the finest tenor—its scale was superior to anything I had imagined possible here. I was regarded by my devotion by a sight of an image of Buddha, seventy-five feet high, and went away much impressed by the earnestness and simplicity of the Lama worship.

MOHAMMEDAN MOSQUE.

A Mohammedan mosque also appears within the imperial walls, and has a story so sentimental that it must be extraneous to China. A former emperor had a Persian wife, who pined for something to remind her of her native land, as all hope of returning there had been relinquished upon entering her imperial prison, and to please the disconsolate lady the emperor caused a mosque to be reared within sight of her palace windows, that she might gaze upon the worship of the Prophet. A few of the faithful worship here, as China numbers among her subjects large populations of Mohammedans. It is remarkable that the oldest religion in the world is not represented here—a Jewish synagogue may be found in almost any other capital city.

THE FOREIGN LEGATIONS.

The foreign legations established in Peking are the British, French, Russian, American, Prussian, and Spanish, and their members, with a few missionaries and the employees in the Imperial Maritime Customs, form the Foreign Society of Peking, numbering 100 or 150 persons.

PEKIN ROADS—STREETS—PUBLIC CONVEYANCES.

A few houses are built of brick; but the prevailing building material is the adobe, a sun-dried brick, made in the same manner as the Israelites made them for the Egyptians. The roofs of the houses are generally covered with tiles, and universally have the shape and inclination of a tent-cover, following the custom of their nomadic ancestors, who lived in tents. Window glass is almost unknown in China, oiled paper being used as a substitute, admitting light dimly. The streets are unpaved, and very filthy. In wet weather they are a sea of mud, and in dry weather form a bed of dust. The only public conveyances in Peking are covered carts with four or six wheels, unwieldy vehicles, made for endurance more than comfort. In fact, the torture of riding in one of them through the rough, unpaved streets or broken highways can never be described. The passenger gets in and sits cross-legged on some cushions, with the curtain drawn in front to prevent being smothered by the dust. A little window of gauze on each side admits the only light to cheer your misery, and you desperately brace yourself against the sides or back, expecting a dislocation of your frame at every jolt. There is not a single vehicle on springs in Peking, and with the present streets and roads one would be quite useless. The carriage which Lord Macartney brought the Emperor as a present from the English government in the last century has never been used. Ladies and men of rank or wealth are carried in palanquins borne by coolies. A Palanquin costs a mussa per hour as cab in London, and a palanquin with four coolies is equal in expense to a carriage in New York.

THE CHINESE MINING OF COAL MINES.

The water in Peking is severe, and the question of fuel is a great one. Coal is the only resource to exist in great quantities in the vicinity, and was used by the Chinese a thousand years ago as fuel, but they have never opened the mines by any underground workings, for fear they would destroy the equilibrium of the earth, and turn the Celestial Empire upside down. The question of allowing the coal mines to be opened is now being discussed, and if their prejudices and superstitious convictions are overcome, a great resource would be created and employment given to an over-crowded population.

MODE OF ILLUMINATION.

The use of gas is yet a mystery to the Celestials, lanterns, lamps, and candles answering their purposes as well as they did their ancestors. An experiment is now being made at the office of the Imperial Customs, under the superintendence of Robert Hart, Inspector General of Maritime Customs, who may cause the illumination of China in more ways than one, as from his official position and peculiar relation to the Chinese Government he can exercise a larger influence for the progress and improvement of China than any other man in the empire.

THE POLICE—SEWERAGE—SUPPLY OF WATER.

The police of the city of Peking is rigid enough, as it is a great citadel and city of officials. The night watchman goes around twisting a rattle or beating two sticks together all night, to warn thieves that he is about, on the principle that prevention is better than cure. The Chinese formerly made gigantic improvements in canals, and the interior communication by water is wonderful, but they have no sewerage in their cities, and no idea of introducing water for the use of the inhabitants—perhaps they have no use for it; they drink, and never wash themselves. In Peking the water is drawn from wells, but is very hard. The water in the canals and lakes in the city is covered with a green scum, which detracts somewhat from the beauty of the scenery as well as the desire to use it.

WHAT IS WANTED.

If some Baron Haussmann would arise in Peking, and had a telescope to sustain him, it might be made a delightful capital. A road of 600 miles would reach the sea at the mouth of the Pehlo river. Agricultural resources and fruits are abundant. The pastures of Mongolia furnish the finest masts, and the wilds of Manchuria afford abundant game. The capital of the empire of 400,000,000 of human beings without railroads, telegraphs, gas-works, water-works, newspapers, or any other of the institutions which we call evidence of civilization! What can be expected to come from it? If the city were engulfed by an earthquake to-morrow, it would be a month before any other capital would hear of it, and then no exchanges would be disturbed, no ties severed, no tears shed. It is a dead city, and, until connected with the world by steam and electricity, and bound to Christendom by the ties of a common religion, it can have no human brotherhood.

THE NEW HAMPSHIRE TRAGEDY.

An Awful Story of Crime and Murder. Correspondence of the Boston Journal.

CLAREMONT, N. H., Jan. 22.—Since every particular connected with so singular and horrid a murder as that which was perpetrated in this town on the evening of the 18th instant is of interest to the public, you will, I am sure, be glad of such facts connected with the murderer and the murdered man as can be gathered. A great many rumors are afloat as to the doings and sayings of the parties at different times, but I intend to give you only such statements as are well authenticated. James Woodell, father of George Woodell, the murdered man, and grandfather of Wm. N. Kenney, the murderer, is eighty-eight years old, but is very well and active for a man of his age. He is a very honest, upright man, though somewhat eccentric. He came to this country from England, with his wife, when quite young, and worked upon the farm of the late Isaac Hubbard, as his foreman, for many years, his wife working on the farm much of the summer, and in the house of Mr. Hubbard the rest of the time. By great industry and prudence he earned and saved much enough to buy the farm on which he now lives. The farm contains about two hundred acres, is four miles from the village, on the western slope of what is known as Town Hill, borders on Connecticut river, is nearly two miles from any public road, and about a mile from any neighbor.

Mr. Woodell had five children, two sons and three daughters. The oldest son, George, the murdered man, was neither very intelligent nor good tempered. He married and raised up two daughters, and some ten or twelve years since his wife died, and three or four years ago he married a widow, and some months ago he was taken ill, and died. His home lived at home with his mother until about a week before the murder, when, by reason of fear of Kenney, who had threatened him, he left and went to live with a relative at Lebanon. Kenney married the third, and favorite daughter of Woodell, who gave birth to William N. Kenney, and died when he was but a few years old. He was the only child of his favorite daughter, and the old man took him home, brought him up, and gave him a good common school education, and it is said, intended to make him heir to a large share of his property.

Kenney lived with his grandfather until three or four years ago, or about the time when George came home. Last summer he spent in the lumber regions of Maine, and came home the last of October. George lived in an old house a few rods from his father's. A jealousy sprang up between George and Kenney about the final disposition of the old man's property; they had frequently quarreled, and Kenney had threatened the life of George, and was of such a disposition that neighbors had feared that he would kill some of the family.

Mrs. Woodell, the mother of George, and grandmother of Kenney, has been supposed to be insane for several years, although she has been at home all the while. On the afternoon of the murder, about half-past 4 o'clock, Kenney went into George's house without any coat, and singing and jumping, and took a chair and broke it. Mrs. Woodell remonstrated with him to which he showed the greatest indifference. He soon started to go out, when George asked him what his hurry was. He said he was going to milk, and went out. He went to his grandfather's took the pail, milked, carried the milk into the house, went directly out, before, and took a chair and broke it. Mrs. Woodell remonstrated with him to which he showed the greatest indifference. He soon started to go out, when George asked him what his hurry was. He said he was going to milk, and went out. He went to his grandfather's took the pail, milked, carried the milk into the house, went directly out, before, and took a chair and broke it. 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